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The sinner's friend

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THE

SINNER'S FRIEND.

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SINNER!

THIS LITTLE BOOK IS FOR YOU!

To give you Hope and Comfort; Joy and Peace.

Only believe in the *willingness* of God to forgive every PENITENT Sinner, and pray earnestly to Him for mercy, and rest assured that he *will* pardon you, (yes, even *you*) for the sake of his beloved SON.

REMEMBER—"The Lord *waiteth* to be gracious unto you," therefore put away the temptations of Satan, who would have you distrust the mercies of GOD, and would persuade you to believe that your sins are *too great* to be par-

doned. This is *impossible*, and the reason is, because *the blood of* CHRIST *cleanseth* us from ALL sin.

> Let not conscience make you linger,
> Nor of fitness madly dream;
> The only fitness HE requireth
> Is to *feel your need* of HIM.

Secret earnest *Prayer* is the approved and *never-failing* method of obtaining relief and comfort in seasons of the deepest distress.

A tender, broken, contrite heart;—a humble consciousness of having merited condemnation;—an earnest application for mercy;—these are things which accompany salvation, and *will always be received* by our gracious GOD.

TURNED INTO HELL!!

The wicked shall be turned into Hell, and all the nations that forget GOD. Psalm ix. 17.

HOW AWFUL IS THIS SENTENCE!

Poor Sinner—What are *you* to do in this dreadful case? How are *you* to escape the doom of wicked persons who will be consigned to endless woe?

Repent, and believe on the Lord Jesus Christ, and thou shalt be saved. *Acts* xvi. 31.

None of the sins that you have committed shall be mentioned unto you. *Ezekiel* xxxiii. 16.

The Lord saveth in the *eleventh* hour,—and he saveth to the *uttermost*; therefore *never* DESPAIR. Yet de-

lay not a moment. *To-morrow*,—may be your last.

THE DAY OF JUDGMENT will *very soon* be here.

Are you prepared for that tremendous day? Or are you, like the unthinking world, putting away the thought, till the hour of sickness brings you upon a dying bed? Millions have done this who are now in eternal woe. The writer of this portion was at the bedside of a dying man exactly in this awful state; he had been often warned, but when sickness came, he had no desire for heavenly things, and he died,—*without* repentance. The time of *health* is the time to serve the Lord, although in sickness, and even at the last hour, it may *possibly* not be *too* late; for *repentance* and *pardon* are *inseparable*, *Luke* xxiv. 47. But it is a dangerous experiment, which none but fools would make.

Look to the next page, and read the encouragement given to *you* to trust in the mercy of that gracious God, who hath no pleasure in the death of a sinner, (*Ezekiel* c. xxxiii. v. 11,) and hath promised to cast out *none* that come to *Him* (with a humble, contrite heart) trusting in the merits of his beloved Son.

NONE CAST OUT.

Him that cometh to me I WILL IN NO WISE CAST OUT. *This is the will of him that sent me, that* EVERY ONE *who seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.* John vi. 37—40.

THIS implies an assurance, that no degree of previous guilt, no inveterate habits of vice, no slavery to Satan, no *secret decree* of God, no involuntary mistake, no feebleness in coming to Christ, would induce him to reject a single person, who applied to him for the salvation of his soul, with a sincere desire to obtain that blessing, depending on his truth, power, and grace, and

using the means which he hath appointed. In this, the Father's will, which the Son came down from heaven to perform, perfectly concurs; it is his will that not one of those given to his Son should be rejected or lost, in life or death; but that every one of them should be raised up to eternal felicity at the last day.

JESUS not only saves *all* who believe and obey him, but he also delivers them from the guilt, condemnation, dominion, and pollution of all their sins; and, finally, he will save them from the very existence, and from the effects of sin, when death shall be swallowed up in victory, and sorrow in everlasting felicity.

SINNER! do you hesitate? Do you, for a single moment, reject this glorious offer of mercy? *Now* is the day of salvation,—and *your* time is happily come, when all your manifold sins may be blotted out, and your soul everlast-

ingly saved. Jesus yearns over you to do you good. O receive him into your heart, and he will carry you to heaven.

May this portion be as great a blessing and encouragement to all who read it, as it has been to the writer.

THE

BACKSLIDER RESTORED.

If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. vi. 1.

What a blessed doctrine is the love of Christ to poor fallen, guilty, hell-deserving sinners, who, instead of lifting up their eyes in endless woe, are freely invited to come, again and again, to the Fountain of mercy, that all their sins may be washed away, and their souls made white in the blood of the Lamb.

Ah!—says the poor trembling backslider, this may do very well for those who have not sinned so deeply as I have done, — against light, — and against knowledge;—against even the dictates

of my own conscience,—and even in opposition to my own better judgment: O no,—these gracious promises are not for ME. Not for YOU! WHY not? WHAT! Is the *door* of mercy so narrow, or the *blood* of Christ so feeble, as not to *meet* (and conquer too,) all the difficulties of *your* case, bad as it may have been, or even if it had been ten thousand times worse?

Will you doubt the blessed soul-reviving word of a tender Father, who watches over you with anxious eye, pouring forth a gracious invitation, by saying, "How shall I give thee up, Ephraim? I will not execute the fierceness of mine anger; I will not return to destroy Ephraim; for I am God and not man. Take with you words, and turn unto the Lord, and confess your sins;" then poor sinner, see what God has kindly laid up for his sin-sick child;—not the rod;—not a curse;—but, in

the sweetest accents of mercy, awaiting thine approach, and cheering thy wounded heart by saying, (*Hosea* xiv. 4.) "I will heal his backsliding: I will love him freely; for mine anger is turned away from him."

Will you then hesitate a moment,—or refuse the mercy so freely offered by Him who waiteth to be gracious?

Will you keep GOD *waiting?*

O my fellow sinner!—cast yourself instantly at his footstool, where Christ himself also waits to receive you with his forgiving love. You can never be too bad for the healing power of Christ. HE heals all ALL sickness, all sin;—and he is long-suffering, even to the vilest of the vile. He will not cast you off.

PEACE

TO A

GUILTY CONSCIENCE.

Thy faith hath saved thee; go in PEACE.
Luke vii. 50.

This poor woman had performed no previous good *works* to recommend her to the Lord,—but she came to him the moment she was *convinced of sin*;—*believed* in his power to *pardon*,—and was *instantly* forgiven,—although her sins were *many*.

Now, my fellow sinner,—here is every possible encouragement for *you* to do the same, in order that you may obtain the same blessing,—the same mercy,—the same forgiveness. Christ is as will-

ing *now* as he was eighteen hundred years ago, to welcome and pardon every self-condemned sinner who comes to him for shelter and relief; and it is no obstacle that your sins have been of the deepest dye, or have been continued many years;—the power, and love, and mercy of Christ, far exceed the sins of the whole world.

The poor woman, who came to the Lord, had probably been a most notorious sinner, of the lowest kind, for many years, yet she was not reviled nor taunted on this account; her *sins* were not even mentioned to her,—(*Ezekiel* xxxiii. 16,) and instead of being driven away in her wickedness, *she* found nothing but love and mercy, to pardon *her* guilt, and bid her go in *peace.*

This portion may possibly fall into the hands of some poor woman equally polluted, equally debased by a wicked course of life,—but there is no reason

for despair;—CHRIST is still the same;—full of mercy, full of truth; and "he *saves* them to the *uttermost* that come to God by him."

EVERY poor sinner who *seeks* forgiveness of sin, with a hearty desire to *forsake* it, will be pardoned, *in a moment.* The Lord is always *willing* to forgive. See the case of the poor Leper. *Mark* i. 41, 42.

SIN FULLY PARDONED AND FORGOTTEN.

I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people; for I will forgive their iniquities, and will REMEMBER THEIR SINS NO MORE. Jer. xxxi. 33, 34. (See also Jer. xxxii. 40, and xxxiii. 8.)

EVERLASTING praises and thanksgivings be unto our gracious GOD for so rich a display of mercy, and of his yearning desire to save *sinners!*

REMEMBER THEIR SINS NO MORE!!!

Does not this blessed declaration, my fellow-sinner, give rapture to your soul, and cause your heart to leap for joy; —that your sins, however great in number, or in depravity,—or however long

continued,—that these shall be remembered NO MORE ?!!!

Why, *this* is life from the dead;—joy for mourning;—hope to the disconsolate;—in short, *every thing* the poor sinner can possibly need or desire.

Thou self-condemned, despairing sinner look up with hope,—believe the word of God, and sing for joy. Sing praises to HIM who so mercifully calls even the vilest of the vile,—even the most abandoned wretch on earth, to *repent*; and trust implicitly in the sacrifice and righteousness of his beloved Son for salvation. See the Lord's own soul-reviving words, (John iii. 14, 15,) "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that *whosoever* believeth in *Him* should not perish, but have *eternal life*." Let these blessed words dispel your every fear;—and take for your further encouragement,

the language of Christ himself, (Matt. xii. 31,) "All manner of sin and blasphemy shall be forgiven."—This shows the utter impossibility of your being lost, if you do but trust in the blood of Christ, and sincerely *repent* of sin. A true PENITENT cannot be lost. (Prov. xxviii. 13.)

"Fear not; it is your FATHER's good pleasure to give you the kingdom." (Luke xii. 32.)

The *Lord* help you to believe,—and may He bless you with the comfort of the Holy Ghost, that his name may be glorified, and your soul eternally saved. *Amen.*

FREE JUSTIFICATION.

Their sins and iniquities will I remember no more. Heb. x. 17. Jer. xxxi. 32. Is. xliii. 25. Ezek. xxxvi 25—27. Micah vii. 19

In the free justification of a sinner before God, and giving him acceptance and peace of conscience, the gospel displays its power unto salvation. It comes to the penitent transgressor as a ministration of righteousness,—as a word of reconciliation and peace. It opens the prison doors, and bids the captive go free. The power of the law was great, but in comparison with the gospel the law was weak, and could make nothing perfect. The power of the law was for destruction. The power of the gospel is a life-giving power. The

law could only hold down the man who was down before;—it could never give him life again. But the power to give life, is far greater than the power to kill. The gospel is thus mighty to pass by transgressions and sins, to set at liberty the souls that are bound, and to give boldness in the presence of the King of Saints to the poor captives of Satan. When the sinner's heart is brought under the influence of the gospel, by the power of the Holy Spirit, it takes away the burden of guilt; it silences every accuser; it fills the believer with the confidence of hope; it forbids every weapon to prosper which is formed against him, and condemns every tongue which rises up in judgment against his soul. The justification which the gospel gives, is perfect and entire. The *sins of a whole life*, however accumulated, *however aggravated*, are *blotted out in one moment*, and

that for ever. (Luke vii. 47.) Who shall lay anything to the charge of God's elect? It is GOD that justifieth. Who is he that condemneth? It is CHRIST that died; yea rather, that is risen again;—who is at the right hand of God; and where Christ is, shall also his followers be.

In this total change in the relation of a sinner towards God, the gospel shows its power; it turns aside the edge of judgment, and rejoices in a victory over condemnation; and relieving a soul from fear,—from danger,—and from death, it shows itself to be the power of God, unto SALVATION. Sinner,—rejoice!

SANCTIFICATION.

SANCTIFY *the Lord God in your hearts.* 1 Pet. iii. 15.

Many there are who willingly embrace the doctrine of *justification* by faith, (*Rom.* iii. 28,) but are not quite so ready to cherish the equally important doctrine of *sanctification*, by the indwelling of the Holy Spirit in the heart, (1 *Cor.* iii. 16, 17,) or in other words, to have Christ always within them as the true Vine. *John* xv. 4, 5.)

No one has any right, or authority, from the Holy Scriptures, to think himself *justified*, unless he be also *sanctified*, by a *renewed walk* and conversation. No *out*-ward reformation will avail; it must be an *in*-ward work, producing a hatred of every sinful thought,

or word, or deed. We must not only avoid the *appearance* of evil, but we must also detest, and fight against, every evil propensity of our sinful nature;—of the inner man, where no eye but that of God can possibly discern. The approbation or good opinion of our fellow-sinners will sadly deceive us, unless we have an approving conscience, testifying our earnest longing desire to be *sanctified* from every defilement,—so that our walk may indeed be close with God.

We must be completely separate from every thing *unholy* in practice, or in *thought*; and we must also boldly dare the scoffs or railings of our old companions, or the world, if we would enjoy the favor of God, or live to his glory. (2 *Tim.* iii. 12.) Half measures will not do;—we must be *all* for God;—then our peace will flow as a river;—then shall we be "renewed in the spirit of our mind;"—then shall we put

on the *new* man, which, after GOD, is created in righteousness and true holiness,—for without HOLINESS, no man shall see the Lord.

Careless professors!—beware how you trifle with holiness, or with sin:—the neglect of the one, or the *practice* of the other, will equally prove your ruin. (*James* iv. 8.) Awake to righteousness, and sin not; for many walk who are the enemies of the cross of Christ,—whose glory is in their shame;—ungodly men, whose end is destruction. Be *ye* not like unto them, but *sanctify* the Lord GOD in your heart, and keep yourselves in the love of GOD, unspotted from the world, looking for the mercy of our Lord Jesus Christ unto eternal life; and may GOD grant you this blessing,—for Christ's sake alone.—Amen.

PARDON FOR THE WORST OF SINNERS!

The Son of man is come to seek and to SAVE *that which was* LOST. Luke xix. 10.

THIS was the kind errand of the everlasting Son of God, the Messenger of ***Peace***, the ***Reconciler*** between God and Man. "Save the LOST!!" There is something stupendously magnificent in the mercy here proclaimed. "SAVE THE LOST!" What!—The *most* abandoned?—the *most* sinful? Are these to be saved? Yes;—*every* one who comes to JESUS will *indeed be saved*, for he has declared that all manner of sin and blasphemy shall be forgiven, *to*

the true PENITENT, (*Matt.* xii. 31.) PAUL, who had been a blasphemer, was pardoned, and commissioned to preach the gospel to a *lost* world. *Gal.* i. 23; 1 *Tim.* 12 to 16.

Look up, then, poor sinner, whoever thou art, or however thou mayest have sinned against God; look up and believe in the Lord Jesus Christ, and thou shalt assuredly be saved, for He himself has declared, that he came to save such as YOU. *Repent*, therefore, that thy sins may be *blotted out*. *Acts.* iii. 19. Every true penitent will be pardoned; for the Lord hath no pleasure in the death of a sinner, but rejoiceth in mercy. MANASSEH was a great sinner, a murderer; (2 *Kings* xxi. 16.) but he repented, and was pardoned. Thousands of *drunkards*, *swearers*, and *unbelievers* have been pardoned (on *repentance*) and received into the kingdom of God. Look up, then, poor

trembling sinner; *repent*, and *believe* the willingness of God to receive YOU also into favor, and you will not be cast out. Nothing but *unbelief* can cause your ruin. Only come unto JESUS, as a poor lost sinner, and salvation is YOURS, it is CERTAIN. Look to CHRIST, and be saved.

YOUR sins cannot have exceeded the transgressions of the writer of this portion, who now humbly triumphs in redeeming grace,—a living witness of the forgiving love of God, upheld by infinite mercy as an encouragement to every poor sinner (even the *vilest* of the vile) to fly to the same Fountain,—to the precious blood of JESUS CHRIST, the LAMB OF GOD, who taketh away the sin of the WORLD.

FORGIVENESS TO THE ENEMIES OF GOD.

Look unto me, and be ye saved, all ye ends of the earth. Isa. xlv. 22. *Ye who were* ENEMIES *to* GOD!! Rom. v. 10. *Afar off, fulfilling the desires of the flesh and of the mind.* Eph. ii. 2, 13. *Seek* YE *the Lord.* Isa. lv. 6.

HEAR this blessed invitation, thou guilty, heavy-laden SINNER;—hear the voice of God! See him a God reconciled by the blood of Christ. Hear the voice of mercy extended to the very ends of the earth;—calling the Drunkard, the Blasphemer, the Infidel, the wicked of every denomination and degree;—calling every wandering stout-hearted Rebel to *repent*, and partake

of that mercy which endureth for ever.

Were the Holy Angels to call forth all their highest powers, with all their loftiest strains of song, these could not express the vastness of the love of God to *sinners* ! ! !

" GOD only—knows the love of God."

He alone knows the immensity of his own mercy,—but we know it to be fully sufficient for all our need,—and that no polluted sinner can come in vain, who comes to God by Jesus Christ.

Do you then linger ?—Do you tarry ?—Do you halt ?—Do you *refuse* an entrance into heaven ?—Do you prefer the downward road to HELL ?

O Sinner ! Stay,—stay, and turn to GOD. Look not at your sins, but look to Christ. *To-morrow*, may be your last. Seek him *to-day :* this very hour, —this very moment,—and escape for your life ; *escape*, before the flames of

hell surround you, and your soul be lost for *ever*.

Stay, sinner, on the gospel plains:
Behold the Son of God unfold
The glories of his dying love,
For ever telling—yet untold.

The WICKED *pardoned*. See *Ezekiel* chap. xviii. v. 21, to the end; also c. xxxiii. v. 11. Examine these.

THE

BROKEN HEARTED

The Lord hath sent me to heal the broken-hearted; to preach deliverance to the captives, to set at liberty them that are bruised. Luke iv. 18.

READER! Thou mayest be a poor broken-hearted widow, mourning the loss of one dearer to thee than thine own life; or thou mayest be a man of a tender heart, recently bereaved of one who was the delight of thine eyes the partner of thy joys and sorrows. Well, my friend, whoever thou art, or whatever thy sorrows may be, here is ONE ready and willing to bear it all away, and heal thy broken heart; to turn thy mourning into songs of praise, by the gift of Himself, as an ample return for all you have lost.

This very providence, dark and mysterious as it may appear in your *present* view, may be the very means of bringing you into the way of salvation, by bringing you to the footstool of mercy. Have you not neglected the best interests of your soul when all went *well* with you? Have you not frequently neglected opportunities of prayer and of praise? Have you not fixed your affections more on the *creature*, than on the CREATOR? Or have you not indulged in sinful pursuits, instead of holiness? You may have been a drunkard, a swearer, or a backslider, and thus stand broken-hearted before the Lord: but is there no help? See the beginning of this portion, so exactly suited to thy melancholy case, and cast thyself at the feet of Him who came from heaven "to set at liberty them that are bruised," to preach deliverance to the captive, and to *heal* the broken-

hearted; and, vile as you may have been, he will not cast you off, nor send you away without a blessing.

Come, leper, seize the present hour
A Saviour's grace to prove;
He *can* relieve, for he has power,
He *will*, for he is *love*.

Sinners can never be so willing to *be* healed as Christ is willing to heal them.

A KNOWLEDGE OF OUR SALVATION.

We KNOW *that we have a building of God, an house not made with hands, eternal in the heavens;—for in this we* groan. 2 Cor. v. 1, 2, 4.

IT is a blessed thing to be found walking in the way of salvation, but it is a greater blessing to KNOW it, and to have every doubt and every fear removed, so that we may continually press onward, rejoicing in the Lord, our strength, our confidence, and trust. (Search all the texts referred to.)

Well, my friend, this paper is written expressly for *you*, by one who has been many years travelling the road to Zion, surrounded with distrusts and fears, lest he might possibly have mistaken the

right path, and at the last come short of eternal glory.

How then do we KNOW that we really have a building of God, a mansion prepared for US; a dwelling into which *we* shall *assuredly* enter, and be for ever with the Lord? Do you *groan* in this your earthly tabernacle, on account of *sin?* Is *sin* really *hateful* to you? Would you *part with it* if you *could?* Is *holiness* to the Lord the yearning of your soul? What occasions this *new* sensation, so totally opposite to what you once experienced? Why, my friend, it is the earnest of the Spirit. (2 *Cor.* v. 4, 5.) You would never *groan* on account of sin, if you had *not* this blessed *earnest* of your future joy. Was it always *so* with you as it is *now?* The *renewed* soul (and none else) will answer, No. This, then, my fellow-traveller to Zion, is a blessed, life-giving proof that you are indeed a

new creature, deeply interested in the sacrifice and righteousness of Christ, and are become an heir of salvation.

Let this be for your comfort and consolation, that your very anxiety to know your state, is an *earnest* of the Spirit of God working within you, whereby you may *know* assuredly that you are sealed an heir of God. [*Gal.* iv. 6, 7.] Take this for your comfort, and be thankful, remembering that God will never leave nor forsake those to whom he has once shown his covenant. [*Psalm* lxxxix. 27—34; *Rom.* viii. 38, 39; *Phil.* i. 6.]

AN ABUNDANT PARDON.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. lv. 7.

READER, art THOU a wicked man? Look with astonishment and gratitude at the mercy provided even for ***thee***; and not only mercy, but also an ***abundant*** pardon for all thy manifold sins and transgressions, however great or numerous they may have been. But to obtain this important blessing, thou must ***forsake*** thy sinful ways and ***evil thoughts***, and return unto the Lord of life and glory. He stands ready to receive thee, with large supplies of grace,

accompanied by the kindest promises that thy sins shall not be mentioned unto thee. (*Ezekiel* xviii. 22.)

Arise, then, from thy lethargy, and cast thyself at the feet of JESUS; supplicate his powerful aid to rescue thee from thy *besetting* sins. Plead his own promise, that "none, (however deep their guilt,) none shall be cast out, who come to God by him." You cannot do him greater honour than to come to him, all sinful as you are, and *believe* in his word, which declares, that he who believeth and is baptized, shall be saved. *Believe*, then, and be *THOU* saved; but remember also, that he who believeth not, shall be damned. Mark xvi. 16.

Beseech the Lord to grant you the iufluence of his Holy Spirit, to convince you of sin; to sanctify your soul; and then, (and then alone,) will you feel the *need* of a Saviour, and learn to es-

timate his value, which to *you* is more than the whole world.

Lord, I come to seek thy face,
Grant me fresh supplies of grace;
Let me feel my soul renew'd,
My sins absolv'd by Jesu's blood.

THE WARNING VOICE OF GOD.

Son of man, hear the word at MY *mouth, and* WARN *them from* ME. Ezekiel xxiii. ver. 7. EXHORT, *with all authority.* Titus ii. ver. 15.

In *warning* you, my fellow-sinner, to flee from the wrath to come, I would address you in words the most tender, and most persuasive, that heart could feel or tongue express, and not with threatenings of curses and punishment; but in *exhorting* you, I would call into action the very thunder of language, if possible, to urge you to seek HIM who shed his precious blood, that you might be made an heir of endless life. I would endeavor to point out to you the immensity of His LOVE, *such* as never shone on earth before; *love* the

most amazing, such as none but the ever-blessed Son of God could possibly feel for a lost and rebellious world; and yet to this very world a message was sent from heaven, even from God himself, (by his beloved Son) that it was not his will that *any* should perish. (*John* vi. 38, 40.)

Will you not HEAR? Will you not even *listen* to the voice of mercy, which calls aloud to save you from *eternal* woe? ETERNAL WOE!! Do you understand it? Do you comprehend that this is nothing short of *endless* torment?

O sinner! *whatever* situation of life you fill, oh! listen to this soul-felt admonition to entice you to seek the Lord of glory, who is indeed the SINNER'S FRIEND.

Think of his compassion,—how he *wept* over the rebellious city, with an agony of tenderness, crying out, "O

Jerusalem, Jerusalem, if thou hadst known the things which belong to thy peace! but now they are hid from thine eyes."

HID from thine eyes!!—the soul lost, for EVER!!

But is it indeed TOO LATE? Is there NO hope? O yes, there is; for,

> "Whilst the lamp holds out to burn,
> The *vilest* sinner may return."

Come then with me to the feet of JESUS, plead his precious blood, and confess your sins; and all will be well.

He beckons you with his gracious hand: Come, sinner, come; come with an humble, contrite heart, and "though your sins be as scarlet, they shall be as white as snow."

Blessed be GOD, for such abundant mercy for *rebellious* man.

REMISSION OF PAST SINS.

We are justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past. Rom. iii. 24, 25.

How sweet are the words "By grace (without merit) ye are saved!" Here is an overflowing fountain of comfort and divine strength! But how little are the generality of vain and worldly people, who still feed upon husks, acquainted with these words! How little are they relished by our self-righteous moral Christians! but, oh! how de-

liciously does a poor hungering sinner fare upon them! There is hardly anything less known and understood, as to the power and experience, than the mystery of Christ's suffering and dying for us, and justification by faith in him; though it is the only paradise and element of believers, and the greatest jewel restored by the Reformation. Such talking and representations of sin as only strike the imagination, are not sufficient; but we must also *feel* the mortal wounds of sin, by which the flesh is mortified, and be actually healed by the stripes of Christ. There is no *other* way; for Christ himself has declared that He is the Way, the Truth, and the Life. (*John* xiv. 6.) That no man cometh to the Father but by *him*. That He giveth his life for the sheep, [*John* x. 11] even eternal life; declaring [*John* x. 28, 29] that they shall never perish, neither shall any man

pluck them out of *his* hand, nor out of his *Father's* hand. Here, my fellow-sinner,—here is security doubly secure; and this is for YOU, if you be but willing to accept it. May the Lord make you willing.

ENDLESS MISERY TO THE IMPENITENT.

At the end of the world the Angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth. Matthew xiii. 49, 50. Mark ix. 44.

ALTHOUGH there are many delightful portions in this little book to allure or draw sinners to CHRIST, and to the enjoyment of his forgiving love, yet it must not be concealed, that EVERLASTING misery awaits all those who refuse to accept the gracious invitation.

It is the object of this paper to warn sinners against the common delusion, that because God is merciful, he will not therefore punish transgressors.

"God is angry with the *wicked* every day." Psalm vii. 11. And "though hand join in hand, yet the *wicked* shall not be unpunished." Prov. xi. 21.

This is the language of Scripture—of the word of God, and is mercifully intended as a warning to transgressors not to persist in their obstinacy, nor dare the flames of HELL.

Come, then, SINNER! Look at this warning, and look at yourself; and see if you are not in danger of everlasting woe. Arouse yourself, and ere it be too late, SEEK AN INTEREST IN CHRIST; He will most willingly, and even joyfully receive you, and blot out all your sins.

This may be the last WARNING you may ever receive; embrace it, then, with all your heart and soul, that you may be a brand plucked from everlasting fire. Let the present conviction upon your mind be followed by instant prayer for grace to forsake every sinful

way; and be assured that the Lord *will* help and deliver you, for he saves them to the uttermost who come unto him by JESUS CHRIST.

THE EYE OF GOD—IS UPON YOU.

TAKE WARNING!!

THE POWER OF GOD.

The preaching of the Cross (of Christ) *is, to them that perish, foolishness; but unto us who are saved,* (to those who believe) *it is the* POWER OF GOD. 1 Cor. i. 18.

THIS doctrine,—so simple in its nature,—so grand in its effects,—is foolishness to the wise of this world; but is clearly understood by those who *believe*, but by none else. God hath chosen the *foolish* things of this world to confound the *wise*, not many of whom are called to be heirs of glory, being shut out by their own wisdom and self-conceit. Such persons are too high-minded to be taught of God; too wise to believe the need of a *second birth?* therefore their eyes are closed to the

full blaze of heavenly light, though shining with an effulgence of love and mercy every where around.

It is not by human eloquence that sinners are won to God, but it is by the foolishness, or simplicity, of gospel *truths* that believers are saved, (1 Cor. i. 21.)

O my friend! whoever you may be, or whatever station of life you may fill, —whether high or low, rich or poor,— O listen to the admonition of one who has been brought out of this fatal delusion, and has happily found CHRIST to *be* the *Power of God*,—the *every thing* to a poor sinner, to heal his soul, and *reconcile him* to the living God.

How great, then,—how *all-important* is CHRIST; the *power*, — the strength of God!!! CHRIST, our redemption; our ALL. [1 Cor. i. 30.]

Remember,—that *our* gracious Lord is no respecter of Persons, or Party.

[Matt. xii. 46 to 50; Acts x. 34, 35.] ALL who love God, and hate sin, *all* are welcomed by Christ, and he will own *such* at the last day. [Matt. x. 32.]

Search the Scriptures,—for out of this heavenly treasure comes the whole of the exhortations, warnings, and encouragements of this book,—which the Lord has mercifully owned and blest in the conversion of sinners of the foulest dye, and made THEM to be heirs of everlasting life.

THE JUDGMENT SEAT OF CHRIST.

Every eye shall see him. Rev. i. 7. *No escape!*

INFIDEL! What have *you* to say to this solemn,—this awful scene? You will be sure to be *there.* In vain may you try to avert your eye from his awful frown. You will be compelled to look upon him whom you have pierced by your sins; and whatever may have been your scoffs and sneers, these will all forsake you on that awful day. In vain you may call upon the rocks and the hills to fall upon you, for, against your will, and in spite of all your struggles, you will be irresistibly hurried forward into the lake of endless fire. But stay; is there *no* escape? Yes; blessed be God,—there *is* a way,—and only

ONE, the LORD JESUS CHRIST.—Harden not your heart, but seek him *to-day*,—this very hour. Let not the sun go down till you have sought the mercy of an offended God. He will not cast you out, for he is infinitely more willing to pardon than you are to cry for mercy.

PROFESSOR! How will *you* approach this awful bar,—"the judgment seat of Christ?" Unless your heart be *sanctified*, you will fare no better than the *Infidel*. See to it that you have not deceived yourself by a *form* of godliness, without having experienced a *change of heart*. Without *holiness* no man shall enter the kingdom of God.

BACKSLIDER!—Oh, stop! stop!—not a step further: but repent, and fall instantly on your face before *Him* who mercifully remembers that you are but dust, and who kindly waits to re-

ceive you with a gracious,—a forgiving smile.

TREMBLING SAINT! Cast away your fears. Remember Him who, for your encouragement, hath declared, that none shall pluck you out of his hands; that having *begun* the good work within you, he will finish it in glory.

SANCTIFIED BELIEVER! Your work is done;—finished. You may now with rapture sing, "Come-Lord Jesus, come." Your salvation is not only nearer than when you first believed, but the glorious work is done; you will now hear those heavenly words, —"Come, ye blessed of my Father, inherit the kingdom prepared for *you* from the foundation of the world: enter ye into the joy of your Lord.

But oh, the *Infidel!*—will he not listen? Oh, turn ye! turn ye!—why will ye *die?*

TRUE REPENTANCE.

And he said to his servant, Go up now, look toward the sea. And he went up and looked, and said, There is nothing; and he said, Go again seven times. 1 Kings xviii. 43.

Six times Elijah's servant looked towards the sea before he could see any thing; the seventh time he saw a cloud, but not bigger than his hand; yet that cloud, within a few hours, covered the heavens with darkness, and the earth with rain. Just so may be the case with many a one when he is praying to God, as Caleb's daughter did unto her father, *Judges* i. 12.—Thou hast hitherto made me the owner of a dry, a barren heart, but give me now some springs of water; some feeling, at least some sorrow for my sins. Well, though at six times bending of thy knees, God doth not

grant it, and though at the seventh there appear but one small drop swimming in thine eyes, yet be not discomforted: *that* drop may prove a shower; the beginning of that thaw may at last dissolve thy whole heart to water: and as there is a full joy for the thorough conversion of *one* sinner, there may be a suitable measure of joy for one tear, nay, one desire of a tear of any one sinner that repenteth.

If six or sixty prayers are past,
Pray on, and never faint;
A blessing surely comes at last
To cheer a drooping saint.

Whoever thou art, never give up
PRAYER.
A blessing will **INDEED** ***come at last.***

The honor of Christ himself stands engaged to perform this. "*Whatsoever ye* shall ask in my name." John xiv. 13.

JOY IN HEAVEN OVER REPENTANT SINNERS.

There is joy in the presence of the angels of God over ONE *sinner that repenteth.* Luke xv. 10. *I will arise and go to my father; —but when he was yet a* great way off, *his father saw him, and had compassion, and* ran *and fell on his neck, and kissed him.* Luke xv. 20. *This my son was dead, and is alive again: — was* LOST — *and is* FOUND!!!

HERE is a fulness of encouragement for every poor wandering outcast sinner to repent to his Father—to his God. The vilest wretch under heaven may embrace the offered mercy of the Lord, whose tenderness and compas-

sion are most beautifully detailed and set forth in the parable of the prodigal son. [see *Luke* xv. 11 to the end.]

We are all prodigals by nature, and should be *lost* for ever, were it not for divine grace softening the heart, and bringing us to the footstool of mercy—to our heavenly Father, who waiteth that he may be gracious,—full of pity—full of love.

Try the experiment, thou poor tempted, tossed, and heavy-laden sinner; try the experiment: cast thyself before the Lord, and ere thou canst even reach his feet, he will bend forward and embrace thee in his arms of mercy and forgiving love.

The writer of this portion knows, by happy experience, the *power* of redeeming love; and he who was once a *great way off*, within a step of being *lost for ever*, has now (as a monument of mercy) been brought *nigh* by the blood of

Christ, and can safely recommend such a Savior to the vilest of the vile.

You cannot be deceived—cannot be mistaken. Our gracious God will never break the bruised reed, nor quench the smoking flax. The name of Jesus is too dear to him to reject a sinner's cry *John* xvi. 23. Try the experiment, and heaven is yours. May the Lord give you courage, strength, and faith, that your soul may be saved, and his name be glorified. Amen.

REST TO THE WEARY.

Come unto me, all ye that labour and are heavy laden, and I WILL GIVE YOU REST. Matt. xi. 28.

THIS is a free invitation to *every* weary and heavy-laden sinner, made by Him who alone is able to take away the load of guilt and sin. Every person under the pressure of sin, not only may, but *must* come to Jesus, thus laden with guilt, if he hope to obtain pardon. While we endeavor to prepare our way, by holy *qualifications*, we rather fill it with *stumbling-blocks*, whereby our souls are hindered from attaining to the salvation of Christ. Christ would have us to believe on *Him*, who justifieth the *ungodly*, and there-

fore he doth not require us to be godly *before* we believe; he came as a Physician for the *sick*, and doth not expect they should recover their health in the least degree *before* they come to him. The *vilest* sinners are fitly prepared for this merciful design, which is to show forth the exceeding riches of his grace, pardoning our sins, and saving us freely, Eph. ii. 5—9. It is no affront to Christ, or slighting or contemning the justice and holiness of God, to come to him while we are *polluted* sinners; but rather it is an affronting and contemning the saving grace, merit, and fulness of Jesus, if we endeavor to make ourselves righteous and holy, before we receive Christ himself, and all holiness and righteousness *in him*,—by grace.

Come, sinner laden deep with woe,
And unto Christ for healing go;
He cures all sickness, and each sore,
And turns no beggar from his door.

EXAMINE all the texts referred to in this book. It will add to your comfort, and confirmation of the truths herein contained.

THE KINGDOM OF GOD.

Behold the kingdom of God is WITHIN *you.*
Luke xvii. 21.

How little is this understood by the professing world,—by nominal Christians, who only have a *name* to live, whilst dead to the soul-reviving energies of that heavenly fire, enkindled solely by the Spirit of the living God, without whose quickening power the most splendid profession is but a shadow, a delusive phantom, to allure into the mists of error, and eternal death. No, my friend; the most rigid observance of moral duties,—the kindest exertions

of benevolence,—the strictest attention to religious exercises, even to the Sabbath itself,—all these, however good in themselves, (and good they are,) all would fail at the final day, were not the kingdom of God implanted WITHIN you, by the sacred new-creating influences of the Holy Spirit of our gracious God.

Outward signs (or *moral* duties) were strictly observed by the Pharisees, in the time of our blessed Lord who faithfully warned his disciples against the danger of building upon so sandy a foundation! and he most emphatically said to his followers, "Unless *your* righteousness *exceed* the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."

See to it then, my friend, see to it, as you value the everlasting safety of your soul, see that you be not deceived by a

false and fatal confidence in any *outward* form whatever;—but remember, that unless CHRIST be formed *within* you, there can be no solid ground to hope for glory.

Pray, without ceasing, for the gift of the Holy Spirit, to cleanse and sanctify your heart, that you may know, by blissful experience, the exquisite delight of having the kingdom of God *within* you, —a foretaste and *earnest* of eternal glory; and REMEMBER—that if you have *not* this *internal* evidence of your interest in Christ, you are none of His —but will be disowned by him at the last day, in those awful words, "DEPART, I never knew you!!!"

Be careful, then, not to trifle a moment longer, but set out in *right earnest* for the kingdom of God, and you will be sure to find it,—find it in CHRIST JESUS; no where else: and al-

though at the *eleventh* hour, you will not be too late.

KNOCK, and it *shall* be opened unto you. The arm of the Lord is not shortened, neither his ear heavy. He waits for you: he waits to bless you. COME. Will you not be happy, when you may be so? All your sins forgiven.

COME;—JESUS calls you.

UNBELIEF THE RUIN OF THE SOUL.

He that believeth not,—shall be DAMNED.
Mark xvi. 16. John iii. 18, 36.

THESE awful words are the warning voice of the Son of God, and they are addressed to *every* creature under heaven. "Go and preach the gospel to *every* creature." (Mark xvi. 15.) Preach also *repentance*, and *remission* of sins, beginning at JERUSALEM; begin with my very murderers, that these, vile as they have been, that even these may be brought to repentance, and be saved. [Acts iii. 14, 15, 19.]

This portion is written expressly for those who, by the multitude and enor-

mity of their sins, have been brought to the very verge of destruction and despair, as though it were impossible for God to have mercy upon such abandoned rebels; but even for such as these, there is hope.

Who can measure the distance between earth and heaven; the east, from the west; the depth of the sea; or the duration of eternity? Yet the mercy of God, to repentant sinners, far exceeds all these,—for He SO loved the world, (a world of *sinners*,) that he gave his only begotten Son for its salvation.

Will He not then have mercy upon *thee*, thou poor polluted, self-condemned, despairing sinner? O yes, he surely will, for he delighteth in mercy; it is his God-like attribute; therefore it is as impossible for you to be lost, as it is impossible for God to cease to exist, if you do but come in the right way, by

JESUS CHRIST, the Sinner's Friend, who is now pleading *your* cause before the throne of God.

Did he not plead for his very murderers? ("Father, forgive them." Luke xxiii. 34.) And will he reject *you*? No, poor sinner, *never*. [John vi. 37 to 40, 47.]

This address is not written to encourage you to think lightly of sin, but it is written in the very spirit of the gospel, to display the greatness of the mercy of God towards poor trembling sinners, over whom he yearns, with all the affection of a tender father, (Psalm ciii. 13,) to do them good. O listen then to the voice of mercy; and though your sins may have been like scarlet, cast yourself at the feet of Jesus, and receive the blessings of salvation, purchased with his dying blood. May the Lord grant you faith to *believe*.

DELIVERANCE FROM TROUBLE

Call upon me in the day of TROUBLE—*I will deliver thee.* Psalm i. 15. [Read the whole Psalm.]

THESE precious words, my fellow-sinner, are the words of the Lord God Almighty, your heavenly Father, who has thus made known his loving kindness and tender mercy to the children of men; particularly to those who are in *any* kind of TROUBLE.

Would the ever-blessed, holy, and merciful JEHOVAH, have put these consoling words into the mouth of his

Prophets if he did not intend to fulfil them? Oh never! No, my friend, God never trifles with his people, nor with those who are in distress; but he ever waiteth to be gracious, because he delighteth in mercy.

Are you troubled in your circumstances, fearful that your bread and your water will fail; or have bitter disappointments preyed upon your mind, so as to make it appear impossible that this heavy cloud will ever pass away? Look at the Promise of God at the beginning of this portion, and remember, that the word of God standeth sure, to a thousand generations.

Are you troubled on account of sin, indwelling, besetting sin,—raging with malignant, fiery power,—resisting your approaches to the throne of grace,—hedging up your way on every side,—leaving scarcely a hope of escape? This is indeed a grievous trouble, a

mountain; but, my fellow-sinner, you need not despair. God is still willing to help you by the fulfilment of his own blessed word to *all* who call upon him in trouble.

The writer of this portion has passed through heavy troubles, even upon the verge of despair. *Then* it was that *he* called upon the Lord, and was delivered out of the hurtful snare, and raised up from the miry clay, and the horrible pit, by the mighty hand of God, to send this book into the world for the comfort and encouragement of others, who may have been brought into similar distress, that *they* may seek the *same* remedy, and (by prayer and supplication) obtain the same happy deliverance, and rejoice in the same heavenly blessings. These blessings are secured by the word of Christ himself—"*Whatsoever ye* shall ask in *my* Name, that will I do." (John xiv. 13, 14.)

Then dry up your tears, and take your sorrows to the Lord; he will turn them into joy. You need not fear disappointment; God will never deceive you, nor send you away without a blessing.

A WORD TO THE POOR.

To the POOR *the gospel is preached.* Matt. xi. 4.

It has pleased God to place you in a very humble station of life; you are obliged to labour hard for your daily bread, and sometimes, from sickness or want of work, you are unable to procure even this, and you are apt to think, or say, "Well, I have no comfort here; —I shall be glad to die and get rid of these troubles."

But, my friend, you have an immortal soul, which when the body dies, will still live,—live for ever—in happiness

or in misery. Did you ever think of this?—Do you ever think what will become of your soul after death? The Bible tells us that there are two states, into one of which the soul must enter when the body dies, and there remain *for ever!* One of these states is called Heaven; it is a place of perfect happiness; where there will be no sickness, no sorrow; for sin and misery never enter there.

Heaven, then, is one of these two states; the other is called Hell,—a place of torment, and misery and woe. I cannot bear to describe it; open your Testament and see what the word of God says of it. In the 9th chapter of Mark, it is three times repeated by the Lord Jesus Christ, that the fire shall never be quenched, and that the worm never dieth. Read also in the 16th chapter of Luke, beginning at the 19th verse, the story of the rich man and

Lazarus, where we are told that the rich man, when he died was sent into hell, where he was tormented in flame, without a drop of water to cool his tongue.

Now, my friend, did you ever think that *you* must certainly enter into one of these states after death? Were you ever anxious to know into *which* of the two you would be likely to go? Perhaps you will say, "To be sure I have;—I never did anybody any harm, though I am poor and ignorant; and if I am not quite so good as some, I hope God will be merciful." God is indeed merciful, but he is also just, and will by no means clear the guilty. We are all guilty in his sight. "*All* have sinned." Rom. iii. 10, 23.

We are all sinners by nature, as well as by practice; and however upright our conduct may have been, yet, being born in sin, we are subject to God's

righteous anger. But will you venture to say that you *have* lived hitherto without actually committing sin? You have read the commandments, or have heard them read at church. Well, have you *kept* all these commandments? Have you always remembered the Sabbath day to keep it *holy*? Always honoured your father and mother? Never taken the name of God in vain? Never borne false witness; that is, spoken evil falsely of another? and never coveted what was not your own? I think you must plead guilty to some of these things; and the Bible tells us, in the 2nd chapter of James, 10th verse, that "Whosoever shall keep the whole law, and yet offend in *one* point, he is guilty of *all*."

Now, then, I think you will feel that you are a sinner, and if you die in your sins, you cannot go to Heaven. Consider how dreadful to spend eternity in

torments; to have no hope that those sufferings will *ever* cease! Think of the danger to which you are exposed:—though now in health, death may come suddenly, and cut you off in *a moment!* O think of your danger; do not put it off: *to-morrow* may be *too late.* Oh! flee from the wrath to come. Perhaps you will say, (and I hope you will,) "But *where* can I flee? What can I do to be saved? If this be the cry of your *heart*, I can tell you,—gladly tell you, that there *is* a way by which all poor sinners may be saved. They are not left to perish. Look to John, 3d chapter, 16th verse, where it is written, "God *so* loved the world, that he gave his only begotten SON, that *whosoever* believeth in him should not perish, but have everlasting life."

This blessed Saviour, the Lord Jesus Christ, from his great love to *Sinners*, came down from Heaven, took upon

him the form of a servant, lived as a poor man on earth for thirty years,—without any of the riches, honours, or comforts, of this world, but went about doing good—calling sinners to repentance, healing the sick, raising the dead, restoring the blind to sight,—and at last, suffered the cruel death of the cross, to save us from everlasting death: thus he took upon himself the punishment due to *our* sins; and for *his* sake, God, who is rich in mercy, has promised to pardon all who *repent*, and believe in him; and to give them also eternal life, with pleasures at his right hand for evermore.

This pardon and grace is offered to *all* poor sinners. Turn to the 55th chapter of Isaiah, 1st verse—"Ho, *every* one that thirsteth, come ye to the waters;" and again in the 7th verse—"Let the wicked forsake his way, and the unrighteous man his thoughts, and

let him return unto the Lord, and he will have mercy upon him; and to our God, for he will *abundantly* pardon."

Our Lord also himself says, in the 11th chapter of Matthew, 28th verse—"Come unto me, *all* ye that labour, and are heavy laden, and I will give you rest;" and in the 6th chapter of John, 37th verse, he says—"Him that cometh to me, I will in no wise cast out." Here is mercy in abundance,—"I will in NO WISE cast out." No, poor sinner,—vile as thou art, Jesus will never cast thee out; only come to him, believing in his power and willingness to save, and he will receive you with kindness; cleanse you from all your guilt and pollution; love you with an everlasting love; and when this life is over, he will take you to himself, to live with him in glory for EVER.

Yes, poor and despised as you now may be, yet if you come to Christ, and

give yourself up to him; if you forsake your sins, and follow him,—in the narrow way of holiness, he will receive you into mansions prepared for you above. He will also give you a glorious incorruptible body; clothe you with a white robe of his righteousness; put a crown of gold upon your head, and fill you with joy unspeakable.

But perhaps some may read this portion, who still think that *they* have done no harm, and will not, therefore, allow themselves to be SINNERS. Well, then, this good news is not for *you*; you have nothing to do with it; Christ only died for *sinners*; he came *not* to call the *righteous*, but *sinners* to repentance. I must however tell you, that if you think thus, you will never see the kingdom Heaven. If you die in the *belief* that you have done nothing wrong, you will be lost—for *ever!!!*

May God, in his infinite mercy, grant

you the influences of the holy Spirit to open your eyes, that you may see your danger, and cry for mercy, before the gates of Heaven are closed for ever.

"Come, ye weary sinners, come,
All who groan beneath your load;
Jesus calls his wanderers home,
Hasten to your pardoning God."

GOOD NEWS FOR SINNERS.

JESUS CHRIST, *the righteous, is the* PROPITIATION *for our sins,—and not for ours only,—but for the sins of the* WHOLE WORLD. (Amazing mercy!) 1 John i. 2; 1 Peter ii. 24.

PROPITIATION for sin!—Divine justfully satisfied, and complete,—so that no obstacle whatever remains to prevent a repentant sinner's acceptance with God! This is just what a poor sinner stands in need of;—and he also pants to know, whether he may, to a certainty, apply it to himself.

You have been lingering,—longing,—restless desire to know whether

it were possible that such sins as *yours* could ever be forgiven. Sins, committed against light, and against the conviction of your own mind;—against the admonitions of conscience, or the entreaty of a husband, or wife, or parents, or friends;—or, it may be, even against the cries of your own children,—and *all* in opposition to the word of God.

Well, poor sinner,—desperate as your case may have been, there is mercy sufficient to pardon all your guilt, if you will but COME to the Fountain where pardon is to be found;—pardon already purchased by *Him* who is the *Propitiation* for our sins;—for he himself has encouraged you to come, by his own word, that "All manner of sin and blasphemy shall be forgiven."

The precious blood of Christ was shed for *many*. Shed for a number which no man could number (Rev. vii.

9);—therefore you cannot possibly be shut out,— except by your own fault.

But, hark!!—Hear the awful and tremendous sentence of an insulted Saviour,—to those who rejected, and disdained his offered mercy. "Those mine enemies that WOULD NOT that I should reign over them, bring hither, and slay them before me." Luke xix. 27.

SINNER!—This awful sentence awaits *you*,—if you reject the mercy now so freely offered by Him who has power to save, and power to destroy. But it is not his will that *any* should perish,—therefore if *you* perish, the fault will be all *your own*,—and through the countless ages of eternity, you will have to mourn that you *might* have been saved,—but WOULD NOT.

Come, then, sinner!—come. The LORD himself invites you;—O come, and take the offered mercy. *Strive* to

enter in,—and remember, for your encouragement,---that they who *seek*, SHALL find;---their success is CERTAIN. Praised be the LORD.

THE BREAD OF LIFE.

If any man eat of this bread he shall live for ever. John vi. 51.

LIFE FOR EVER!!!

But to *whom* is this promise made? To those who eat, or feed upon the Son of God. John vi. 57. To none else is this promise made; nor will any of the human family ever enter the kingdom of heaven but those who actually and truly feed upon Christ. John i. 53

If the Saviour of the world, who came down from heaven (John vi. 51) to rescue men from eternal death,—if *He* declares this momentous truth, it well becomes every sinner upon the face of

the earth deeply to ponder the awful and endless consequences of disregard to the admonition and warning, so kindly given by the ever-blessed Son of God.

Listen, then, to his exhortation; "Labour not for the meat that perisheth, but labour for that meat which endureth unto everlasting life." SINNER! have you ever *tasted* of this bread? Have you panted,—hungry and thirsty, after *righteousness?* Have you felt the *sting* of sin? If not,—take the alarm, for you stand on the brink of a horrible pit, where the *impenitent* are eternally shut out from the kingdom of God.

In *that* kingdom the food is all *spiritual*—and if you had not begun to relish it *here*, (on earth)—you will never taste it in heaven,—where none but the redeemed will ever find a place;—and unless you have experienced true repen-

tance, and a forsaking of all kinds of sin,—in *thought*, or word, or deed, you will be lost FOR EVER!!!

SEE!!—The dreadful gulf is beneath you. A few more steps in the way of sin,—and headlong down you go into eternal fire, where,

> "In flames,—which no abatement know,
> The briny tears for ever flow."

ESCAPE!—for your life!!! Fly to the Mountain of holiness,—to the Lord Jesus Christ,—the Bread of everlasting life. Tarry not a moment:—the door of mercy stands wide open:—enter, and be saved.

YE MUST BE BORN AGAIN.

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Ye must be born again. John iii. 3—7.

This evidently shows that a bare profession of Christ will not do. Nothing but a real possession of him in the heart will suffice. And before we can attain this, we must experience a renewal of the heart, by the Spirit of God. We must be led to see the horrid nature and consequences of sin; and this will lead us to hate and abhor it. We must be born of the Spirit. Let me exhort you to make this strict enquiry, AM I BORN AGAIN? Have you a desire to know whether you are in

this state? examine yourself by the Apostle's definition of the doctrine, 2 Cor. v. 17---*If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.* Are you a new creature? ---Are old things passed away, and all things become new?—Do you act from new principles, and aim at new ends?—Is sin hateful, and holiness pleasant?---Is Christ precious?---Do you wish to enjoy him, and be like him?---Are you concerned to glorify him with your body and spirit, which are his?---If so, you may answer the question, and say, I AM BORN AGAIN.

This new birth will give you new desires, new affections, and new enjoyments. The soul thus renewed, will look back with astonishment at the long-suffering and mercy of God, when in a state of rebellion against him, and wonder how it was that he was not

driven away into eternal woe. The heart will now be filled with *holy* desires, and a constant longing after CHRIST; and those who have had this new and living principle wrought *within*,—may feel assured that the Lord hath set his seal upon them for EVER!! Nothing can separate them from his unchanging love. May this portion give hope and comfort to every desponding soul.

ETERNAL LIFE.

I give unto them ETERNAL *life, and they shall never perish.* John x. 28.

ETERNAL LIFE!! *This* is the very end for which the Holy Scriptures were written, and this is also the very end for which our blessed Saviour came into the world, declaring *himself* to be the WAY, the TRUTH, and the LIFE;--ETERNAL LIFE.

This is also the end for which this little work has been written, (under the teaching of the Holy Spirit,) to awaken sinners from a sleep of death, to find the way to ETERNAL LIFE;---and it has pleased God so mercifully to accompany these efforts with *His* richest blessing,

that multitudes, in various parts of the world, have been brought to praise the Lord that "*The Sinners Friend*" was ever put into their hands;---and, whilst the author gratefully records this soul-refreshing truth, he desires most humbly to ascribe to God, ALL the praise.

It was also of the infinite mercy and compassion of the LORD, that the Author himself was plucked from the very depths of iniquity and sin, and made "*a new creature*," "BORN AGAIN, of God;"—— and it was the continuance of the same mercy that put it into his heart and mind to write what is here presented to the world, that other sinners (none so vile as himself,) might be brought to rejoice in the same salvation, even ETERNAL LIFE,—which is to be found in JESUS CHRIST alone, (see 1 John v. 10---12.

Take courage then, whomsoever you may be, or whatever station of life you

fill,---or however deep your sins may have been,---take courage, and come to the Lord Jesus, and be assured, by the Holy Scriptures themselves, that he who hath the SON (of GOD) *hath* life.

The Author, (once the gay,---the dissipated,——reclaimed by Sovereign grace,) is fast approaching the end of his earthly pilgrimage, awaiting an eternity of glory, *his* only Refuge, the righteousness of his Redeemer,---and (after many years of blissful experience of pardoning love,) he now bequeaths this, *the last portion* he has written, as a Legacy to the future readers of "THE SINNER'S FRIEND,"---earnestly beseeching a merciful God,---for the sake of his beloved Son, to make *this* portion an *especial* blessing to some desponding soul, that such an one may be raised from a death of sin to become an heir of ETERNAL LIFE.---*Amen.*

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